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INAUGURAL EXERCISES

OF

PRESIDENT W. Q. QUAYLE, A. M.

OF

BAKER UNIVERSITY.

THURSDAY EVENING, SEPT. 11, 1890.

BALDWIN, KANSAS.

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PROGRAM.

ANTHEM.

OPENING HYMN, No. 136.

1. Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity!
2. Holy, holy, holy! all the saints adore thee,
Casting down their golden crowns around the glassy
sea;
Cherubim and seraphim falling down before thee,
Which wert and art and evermore shall be.
3. Holy, holy, holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see;
Only thou art holy; there is none beside thee,
Perfect in power, in love, and purity.
4. Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name, in earth, and sky,
and sea;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity.

PRAYER, - - - - - BISHOP W. X. NINDE.

SOLO, - - - - - W. C. MARKHAM.

ADDRESS, "A MAN NOT A MACHINE,"

REV. JAMES MARVIN, D. D.

IN EXCHANGE

Kari S. A. H. S. S. S.
12 Mr '06

PROGRAM.

PIANO SOLO, - - - - - PROF. F. M. HAIR.

THE INVESTITURE, - - REV. G. S. DEARBORN, D. D.

“THE DEBT OF THE INTELLECT TO JESUS,”

PRESIDENT W. A. QUAYLE.

CLOSING HYMN, No. 937.

1. Hasten, Lord, the glorious time,
When beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey.
2. Mightiest kings his power shall own;
Heathen tribes his name adore;
Satan and his host, o'erthrown,
Bound in chains, shall hurt no more.
3. Then shall wars and tumult cease;
Then be banished grief and pain;
Righteousness, and joy, and peace,
Undisturbed, shall ever reign.
4. Bless we, then, our gracious Lord;
Ever praise his glorious name;
All his mighty acts record,
All his wondrous love proclaim.

BENEDICTION.

BAKER UNIVERSITY.

FOUNDED 1858, AND UNDER THE CARE OF
THE METHODIST EPISCOPAL CHURCH.

A MAN, NOT A MACHINE.

REV. JAMES MARVIN, D. D., LL. D.

FOR what end do I exist?

I To answer this question, I ask another.

What is this individual class of beings which we call men?

Bodies, subject to all the general conditions of the higher order of animals, furnish a temporary abode for the mind. The body without this occupant is helpless, useless, offensive.

Mind gives expression, action, direction to the body. Mind administers to the wants of the body in directing its natural energies for self-preservation and growth. Natural animal instincts and desires are subject to the control of mind.

The mind's highest interest is in seeing that the body is kept in the best possible condition for its use.

Mind, though a unit, has many parts.

Like those of the body, these parts or departments of mind have their distinct offices and their mutual relations.

Intellect is defined: The thinking power in man. This is a principle, power, or capability back of all

definitions; the power that makes definitions. This power investigates, analyzes, classifies, and by retrospection, considers its own operations. Through the intellect, all reasoning processes are performed, all judgments rendered, and yet an ultimate analysis of intellectual capabilities is impracticable, if not impossible. No limit within the finite has been discovered beyond which this thinking power may not explore. Present environment may restrain its efforts.

Remarkable examples illustrate the energy with which a captive intellect breaks its chains, and enters some new field of thought. Saul on the way to Damascus; Luther doing penance at Pilate's staircase in Rome; Cromwell, when he broke from the royalists and for the people; Washington in prayer at Valley Forge, and Lincoln on his way to the White House, are only a few of the brighter stars that have come out in glittering hosts to shine away the world's darkness. These are stars of hope for others who feel constraint, and yet know not how to break away from prejudices like those which bound Paul or Luther, nor to enter the arenas of blood which confronted Cromwell and Lincoln.

Every intellect that yields to the regenerating grace of God, enters a new field of investigation, boundless as the Divine mercy and love.

Another department of mind is the sensibilities. These are the couriers for the intellect. Some communicate with the body; they are the house-

keepers and door-waiters. Others attend to the gathering of information for the private secretary, memory. Faith occupies the chair of state, with ample ability to counsel in relation to all questions of confidence in other parties or enterprises. Without faith, all commerce, all enterprise among men cease.

Conscience is a most important personal attendant. The office of counselor in all questions of jurisdiction between right and wrong, and in pointing out the boundary line between these devolves upon this servant. The best results to the whole man, are secured by the healthy and hearty co-operation of all these powers, under the chief executive, the will. This faculty determines the action to be taken on every judgment rendered by the intellect. It may direct all processes of investigation; may quicken or restrain many of the sensibilities in their action; may reduce faith and even conscience to bondage, and promote the lower appetites and passions to dominating positions.

Here, then, is the being we call man.

Body, intellect, sensibilities, will, all combined to be trained for some useful purpose. The body is to be the abode of the invisible mind. For the best good of mind, this body should be built up, and cared for so as to secure the best service possible. The highest good of mind requires the best available facilities for bringing into full play all the powers of that mind.

Education lays hold of these powers, and with

faith in their possibilities, undertakes to develop,
A MAN.

To accomplish this end, no part of the organism can be omitted. While nursing the infantile body, the mother watches with intense solicitude for the awakenings of mind. The first twinkle of the eye, or dimpled smile, inspires delight in the mother's heart. The process of education has commenced. Happy for the child could each part of his being have proper attention during the years of pupilage. If ten years at the beginning could have competent care given to physical growth, healthy action of all bodily organs, wholesome mental discipline, the formation of correct habits in thinking; could they be influenced by truthful, cheerful and pure associations, the next ten years would show a great improvement over the average product of the grammar school age. Many an intelligent farmer shows more wisdom in caring for his stock than in rearing his children. Is it possible that the money value of the stock stimulates his interest in that direction? He says to the son: You have cost me much hard work, and considerable money to bring you up so far, now I cannot afford to send you to school much longer. You must take care of yourself pretty soon. Farming is hard business. You better learn book-keeping so that you can go into a grocery store, or a bank, or something, to get a living. The possibilities for manhood in the boy have not received a thought. He looks upon himself as an adventurer, hoping, often with little expectation, to strike a fortune

somehow. He goes away to school. He sees no use, that is, money, in algebra, nor the languages, nor in philosophy, nor in anything but arithmetic and book-keeping. If advised to pursue other studies, he asks if they are hard. Poor child! he has not been taught to think; the luxury of finding out the reasons for things has never entered into his enjoyments. His eyes have not seen, his ears have not heard the world full of beauty and melody all around him. His labor has been drudgery because his mind was not more than half awake.

But he comes to school, and many other boys and girls like him. What is the teacher to do with them, for them? In bodies they are almost men and women—perhaps they are of full stature—but children in mental development. Perverse mental habits and crude notions are to be corrected, and right habits of thinking formed and strengthened. The student does not know his own deficiencies, nor how to direct his energies to secure the best results.

He may have strong predilections for some lines of study. A disposition for such studies may have come from the suggestions of parents, former teachers, or from associates. Aptitude for such studies, or preparation for pursuing them, may not have influenced the choice in any degree. At this point, wise counsel is of very great importance to the student. His success or failure in after life may depend upon a few words spoken by the teacher. Can that teacher keenly but kindly take the measure

of that student? Can he lay aside his own favorite line of studies so far as to give impartial advice? Will he be true to his convictions, though the school might lose a candidate for admission? The teacher who understands his business, seldom loses a case of this kind. A student of fair abilities discovers a true friend before the examination is over.

Some schools are not furnished with teachers of this sort. They have no particular use for them. These are special schools. A kind of factory air prevails in all departments. All students enter through the same door, respond to the same questions, are put through the same milling processes, and are turned out the same sort of machines, with slight variations in size and finish.

Thus we have book-keeping machines, plowing machines, housekeeping and sewing machines, and even machine doctors, lawyers and preachers. All these and numerous other school-factory machines, require men to set them up and to run them for any useful purpose. Some man must do the business for the book-keeper, some woman must arrange the house, and furnish the larder and cook books, for the housekeeper, and provide the gingham and fashion plates for the newly graduated sewing machine.

Time would fail to describe the demands for men, real intelligent, well developed men, to provide for, and to preside over the educated machines used in the "learned professions." An army of writers, publishers, traveling agents and undertakers, are

required to keep the machine doctors in running order; and there is no end to the volumes of notes, comments, abstracts, and homilies used up every Lord's day, by those whose evidence of a call to the ministry consists in an acquired ability to use the productions of nobler men. After all, the machines are not to be censured more than the manufacturers.

The Divine Creator never made man to be a machine; never designed him to subordinate his powers of body and mind to the absolute direction and dictation of other minds.

The man who has free use of all his capabilities, operates in a larger sphere, lives in a larger world.

To bring out in harmony all these powers of the man, is the business of the school. Due care for the body should be observed, students should have instruction in the use of their eyes, and ears, and limbs, and stomachs, as servants of their minds. Many a student fails from ignorance or neglect in the use or abuse of his body.

A mind trained to right methods and habits has redoubled ability in acquiring knowledge. The ability to acquire, is the primal purpose in an elementary course of education. This is largely true in higher special studies. How to acquire knowledge in particular directions, becomes the object of the professional student. He must continue to study, to think, after school days are over. To study, to think, and to act most effectively, is to best fill the measure of manhood.

Intellectual discipline involves mutual faith on the

part of both student and teacher. Faith is one of the first mental powers brought into play; though universally employed in the current affairs of life, it is almost as universally neglected in education.

Indeed some teachers are most noted for their success in destroying the student's faith in himself, in his books, in the possibilities of certainly knowing anything.

On the contrary, instruction in any and every department of knowledge should recognize the faith faculty of the student. Love of truth, love of investigation to find the truth, depends upon a healthy activity in faith. Faith is the morning star of knowledge. Doubts are dark clouds that obscure the light of the coming sun. Some teachers are experts in raising storm clouds of this kind. They promote habits of mind in doubting under the false notion that these cloudy conditions are essential to the attainment of knowledge. In other words, they teach that one must doubt before he can know. Maxims of law, human and Divine, are opposed to this teaching. The criminal codes of men, presume the accused innocent until he is proved guilty; and under civil processes of law, the prosecutor must make his case good against the defendant before judgment is rendered. Jesus said: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." Paul said: "Now faith is the assurance of things hoped for, the proving of things not seen." So the student should be trained to seek for the truth in full assurance of faith.

Another neglected ability essential to manhood is conscience. Every department of study, the methods of recitation, the social relations and personal conduct of students and teachers, afford constant exercise for conscience. This stands pre-eminent among the perceptive faculties. Ability to perceive promptly and clearly the boundary line between right and wrong, determines the individual character for time and eternity. A conscience void of offense, toward God and toward men, is of inestimable value. Weak, seared and defiled consciences are the product of a deficient or a false education. Power to perceive truth and to act in accord with our convictions of the truth, depends upon a vigorous, well-trained and enlightened conscience.

The demand for men and women of faith in God, faith in men, faith in the ultimate triumph of right over wrong, of Christ's Kingdom over the powers of darkness, far exceeds the supply. Will our higher schools heed the call? Will they add to their excellent courses of study in science, literature, arts and the professional specialties, some recognition of man's moral nature? Those faculties of the soul which strengthen and ennoble all other mental endowments, should not be left to wither and die from neglect. The schools cannot turn their responsibilities over to the home and the church in this regard.

A symmetrical man demands that all his faculties be developed in harmony.

A good farmer, mechanic, physician, or lawyer,

needs moral strength ; needs an active faith and a conscience void of offense, as truly as a minister of the Gospel. Good citizens, voters, office holders, clerks, good women in the home, in society, everywhere, lovers and doers of the truth, are in demand.

We hope that in the future, as in the past, Baker University will respond heartily to this demand. She needs to make no apologies for maintaining a high moral and religious standard. Without lowering her requirements for thorough intellectual training, time and attention can be given to the physical and the moral conditions of these young people. They are forming habits in their manners, in their modes of thinking, in their dispositions for or against righteous living, which are to affect their entire future. Will they be truly men and women, whose brows shall bear the impress of Divinity? This newly chosen president, and these professors, have a sacred charge committed to them. Their success will be estimated, not by the number of students enrolled, but by the men and women sent out competent to lead their fellows to higher and better conditions in life.

NOTE.

Rev. W. A. Quayle is of Celtic stock, his parents being from the Isle of Man. He was born in Missouri in 1860. He was brought up, however, on a Kansas farm in Shawnee county. We are glad to note, also, that he was educated in Kansas schools. The common school in his quiet home in Auburn gave him his first impulse for letters. The early part of his school life away from home was at Manhattan and the State University. He remained, however, at these places but a short time. In 1880 he entered Baker University, taking the Classical Course, and graduating with honors in 1885. During his Senior year he was appointed Adjunct Professor of Ancient Languages, In 1887 he was elected to the Chair of Greek Language and Literature. In December, 1889, he was advanced to the Vice Presidency. June 4, 1890, he was made President of Baker University.

The Debt of the Intellect to Jesus.

REV. W. A. QUAYLE, A. M.

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IFE
 is no jargon, but a noble and mellifluous speech. Life is not discord, but subtle and delicious music. Life is not chaos, but cosmos. Life is always harmony if comprehended; is always noble if actually lived. But we must distinguish between phases of living. Two alternatives lie before us—every one—to exist or to live. This is no factitious distinction, but is real and apparent. Levels so far apart as that on which the swineherd dwells, and that where the philosopher abides, must be in different realms. One exists, the other lives. To exist or live must be of individual choosing. Man is here the arbiter of his own destiny.

God gives existence to all. He gives life only to those who choose it. The ox exists, the poet lives. The ox knows not that life is. Problemless existence is his heritage, his environment. He is shut in of fate, and cannot live. He but exists and dies. The brute cannot touch life's borders—cannot wade out into the surges of life's pulseful sea. No man blames the brute because it is not more. Its state was inevitable. But man is not so shut in. He is

born for life. He has no right to let his taper pale to darkness. So men as certainly exist as does the ox. With high and far horizons, they do not choose to see them. Having eyes, man does not see. If constellations blaze above his head, what is that to him if he does not lift his eyes? Though God reveal himself a hundred ways, what profits that the man who will note the glory of the Divine presence? Men may be as far from each other as if they were in different spheres, aye, in different constellations. Aldebaran and Orion are not farther removed each from each than is man from man. One dwells on low, malarial levels—on spiritual lowlands. Another builds his home on peaks that smite the zenith. The lowland dweller exists; but he who seizes the mountain summit for a place whereon to pitch his tent—he lives. Man was destined for the mountain summit; and except he contravene his own high destiny, there he will dwell. He was meant for that majestic phase of existence which God names “life;” and this heritage he will possess except he be his own disinheritor.

There is high meaning in Walter Savage Landor’s verse,

“I warmed both hands before the fire of life.”

Life is to be utilized, and in this utilization lies its glory.

Man is not to go sidling through the earth as if he were an interloper. He belongs here; and his highest success consists in draining the cup of his existence to the dregs. Tennyson voices this

thought when he makes Ulysses say, "I will drink life to the lees!" The question should not be, how little may I get from life, but how largely may I become its debtor. Life's fire is of God's kindling; and at it we are in high honor bound to warm hands and brain and heart.

Each man needs to feel that every flower blooms for him, and every mountain towers for him, and every sea sweeps and thunders for him, and every noble soul hath wrought for him. These are all his by right divine. He is not simply "the heir of all the ages," but he is heir of all the Universe. Not to have laid all nature under tribute for your spiritual uplift, is not to have, in a true or large sense, lived. To have failed here is to have robbed one's self, is to have beggared one's own existence.

All nature's holy voices call us to enter into life. The speech of cliff and star and westward glory fading into night, is one. All call us to take our larger inheritance. Preacher and poet and philosopher call us into life. Each new opportunity is a trumpet voice calling us upward; and by such opportunities are we begirt.

Walt Whitman says, "Man is a summons and a challenge." This is true of all things that are. Every phase of existence is as a summons, a challenge to thought and investigation. Every flower summons man to stand, and challenges him, "How came I? Whence my beauty?" Every mountain challenges, "Climb to my summit." Every sea, with its many moaning voices, with its billows, wine-

colored and emerald and azure, with its laughing silver plashing at your feet, and its sweep of waters with their hint of infinitudes—every such sea is a challenge, “Come sail on my bosom, come wrestle with my billows!” Let a Columbus hear the challenge, and he will answer it; and the mighty ocean will have a mightier man sailing upon its vastness.

God’s earth is a thorn in the side of sluggish self. The lakelet on the summit of the hills says, “Paint like this;” and the apotheosis of day on the western altars says, “Create glory like unto this;” and the majestic silence of the midnight says, “Create sublime silences like mine.” Then man takes up the gauntlet which nature has thrown down; man answers the challenge; and the earth’s art is the outcome. Meanwhile, though man knew it not, Nature hath been calling him upward, upward into life.

Art is nothing except in so far as it helps me to live. History and philosophy were nothing except as they gave me a nobler outlook upon life. Poetry had held a broken harp within her hands, but that she gave me to feel there was beauty and nobility in living. Theology would be a beauteous bubble, vanishing the while I looked; but that it had led me to the life eternal. In the noblest lines that welled from her heart, George Eliot thus defines heaven:

Oh, may I live in pulses stirred to generosity.
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,

And with their mild persistence lead men's search
to vaster issues!"

This, with every noble circumstance that falls within the circumference of being, I call LIFE; and to this heritage divine, God calls us.

The difference between existence and life, then, is a difference in room. Life is enlargement; so that the problem confronting every man is, How may I enlarge my borders? How may I grow out of the little into the great? How may I attain unto enlargement? But ideas have expansive power. They make room for themselves. They are the caloric of the soul. Place heat in a steam chest and it rushes onward. It seeks enlargement. It smites the piston rod and drives it to and fro like a shuttle. The thunder of the engine as it rushes over the mountain summits, and the careering of the steamer through the rolling azure of the Atlantic, are only the exhibits of the efforts of heat to make room for itself.

This quality of heat which we name its expansive power is that which lies at the very heart of the leviathae of modern commerce. It is the reliance upon this characteristic which builds the steamer, the locomotive, the factory. Heat expands. It is as restless as the stars. Never was caged eagle half so eager to be free from the narrow house in which it found itself a prisoner as is heat to be free from its enthralling limitations. It is an Ishmaelite that asks a wilderness of room. It wants freedom. It staggers to and fro like a wounded giant and seeks outlet.

Great ideas are the heat of the soul. The law under which they operate is that of expansion. They, like heat, want room. Let them once enter the soul and it will never be what it once was. They hate narrowness. Bring a man into contact with great ideas and he somehow seems cramped for room. To himself, he seems to be living in a prison, when he should be in a kingdom. He can scarce breathe till he get into larger quarters. The valley with its shadows is insupportable. He seems half suffocated and longs for the mountain height and its invigorating atmosphere. The all important characteristic of a great idea is its capacity for the enlargement of the human soul. That is its mission. God has commissioned it. To make men weary of the present, to cause them to yearn with unspeakable desire for the future, to break bonds that fetter, to loose men and let them go, to breathe into the nostrils the breath of a new life, to stand at a soul sepulchre and cry, "awake!" to kindle aspirations that cannot die—this is the mission of a sublime conception. And this is its unvarying effect. By a law as absolute and exact as that which gathers the constellations in its hand, it operates on every life to which it comes. It comes and goes; but the man to whom it came and he from whom it departed are not the same. It came, saw, and, in a sense, conquered. It came, entered, enlarged. It entered to expand the man's life from the narrow dimensions of a hovel to the noble proportions of a palace, roomy and vast as a Cæsar's habitation. It will not

always do its utmost. This will depend on him to whom it comes. But there is this certainty. It will never leave a soul as narrow as before its admission. The entertainment of an idea is proof positive of enlargement. This is a law invariable as destiny.

I had always known the sea was vast. I had no conception that the Atlantic was a pond where fisher lads ply their tiny trade, nor yet that it was a lake that glasses the beauty of the hills. I knew it was a huge thing, "whose sleep was like a giant's slumber, loud and deep," and whose wakening was terrible as a Titan's wrath. The word sea, always fascinated me like the touch of an invisible hand. I was transported by it into a realm I cannot name, which hath no metes or bounds. But with conceptions such as these which must be allowed to possess a flavoring of the truth, I set sail from the harbor. I left liberty statue with its uplifted torch behind me. I saw the spires vanish in the distance. The very shore grew dim and indistinct. The swell of the ocean smote up against the vessel's keel. The pilot left us. The sails grew fewer. The throb of the engine told a prisoner Cyclops underneath was laboring for us and a blind Samson was grinding at our mill. The day waned. Behind, the sea gull's wheeling flight. Ahead, the swell of seas and bend of sky to touch the upward-reaching flood.

"The day dies slowly in the western sky,
The sunset splendor fades."

Behind us is no land. America has sunk like

some fabled continent out of sight. The stars are trimming their lamps for midnight burning. Naught but sea and sky.

“The deep moans round with many voices.”

And I said as I gazed upon the waste where fleets had sailed and sunk,

“There’s a wideness in God’s mercy

Like the wideness of the sea.”

and the words seemed set on fire. I could read them blazing afar against the sky. “The wideness of the sea!” I knew that in a new sense now. The sea’s barriers seemed moved backward by hands potential yet invisible. The greatness of the ocean was entering my soul. A great idea was wedging its way into my mind. So we sailed on from sunset, through the darkness, and dash and moan of seas into the dawn. All night the engine made the ship a tremble. All day we headed eastward, still no land. Sky, sea—sea, sky. Sea gulls left astern. Storm petrel flinging itself into the billows. Another night. The stars come again. The voice of the night time fills the soul, and again the words,

“There’s a wideness in God’s mercy,

Like the wideness of the sea,”

come marching through my mind like a troop of gigantic forms; and the breadth of the ocean seemed a distance I could not measure. The vastness appalled me—made me dumb. My soul expanded. The idea was transfiguring my thought. It was enlarging my life. The sea was lifting me into a conception of God, and the conception of God was glorifying the sea. So we sailed on. Three days

gone, no shore. Four days ended and no low lying coast. A horizon of seas no more. Five days, six days; the vastness grew. Our sailing seemed a shoreless venture. Seven days, eight days. Sunset, star rise, sea's surge and no shore. The engine has not ceased its panting for a moment. The ship has not delayed, but rather has been "re-joicing like a strong man to run a race," and yet no shore; and the words, "Like the wideness of the sea," overmaster me. I find myself saying, "wideness, wideness of the sea." I am clambering into realms of soul sunrise. My thought is girding itself for high endeavor. I linger on the word "wideness" as a mother lingers on the name of her dear, departed child. I linger upon it, and can but worship him whose love is wide as the vast ocean, or the sweep of an infinite sea. I can never forget the exhilaration of thought. I can never be as small as I once was. It was worth our while to dwell on this thought because such is the effect of every noble idea that enters the soul. Its mission is to amplify. The word which embraces it all, is "expansion."

Keats, in his own inimitable way, has told his experience in coming face to face with a great thought.

"Then felt I as some watcher of the skies,
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific—and all his men
Looked at each other with a wild surmise—
Silent, upon a peak in Darien."

The elevation of soul which must characterize the man who has beheld some great new truth, is incon-

ceivable. I have attempted to imagine what emotions Newton experienced when he grasped that colossal conception of gravitation. When he beheld the physical universe held as in some giant's hold by this power which seemed veritable Omnipotency. When he beheld the solar system, aye, and every system, every wandering star, every swift-winged comet, every meteoric cloud, all far-off, dim *nebulæ*, these all holden by a power invisible, yet potential as Deity. —I have attempted to realize his emotions, but have always failed. It lies beyond our power. We may form some imperfect notion, but an adequate conception, never. Yet this is certain. That experience must have been rapture; and is it conceivable that Newton, after such vision, could be as he once was? Could his existence be as commonplace, and his life as narrow as before he had entertained this unique and majestic idea? I hold it to be self-evident that ever thereafter he was in a high sense a new intellectual creature. To others he seemed his old self; but he was conscious that he had been translated into a new world. Ideas thrust men out into broad places and make life a verity. These constitute our supreme intellectual need.

Notions are many; ideas are few. The name of our fancies is legion; while the ideas which have seated themselves in the mind may too often be numbered on the digits of a single palm. We are as children who play with pebbles. Tiny matters absorb our attention. Subordinate affairs crowd to the front. Inferiors usurp the place of the great su-

periors, and take the chief seats in our intellectual synagogues. This view of the case, while not flattering, is just. We need to be up-borne. Elevation is a prime necessity; and it is pertinent to inquire with utmost solicitude, whence may be derived these "thoughts that wander through eternity," that transform and glorify the soul, that enlarge the man till he bear such a faint semblance to his former self as the man full grown bears to the babe in arms? Let us address ourselves to answering this question.

God's provision for every need is ample. Wherever there is a God-implanted hunger there is also a satisfying portion. Man may be niggardly in his giving, but God never is. He gives with a generosity which seems the prodigality of some spendthrift Deity. The limitation of His benefaction is as the gift of His spirit; and he giveth His spirit not by measure. My life needs thought. Except that hunger be satisfied, the life must perish; and death shall snuff out the light of vitality and leave but darkness. But God's creations are not in vain. He doth not make to mar. He hath sown thought through his creation with an unsparing hand. Easier shall the astronomer count the figures that march in the marshalled host of midnight than man shall number God's thoughts. The thoughts of an infinite God are infinite in number. "I think God's thoughts," shouted the enraptured astronomer. This is what every thinker does. Who thinks greatly must think God's thoughts; for all such are his. Of these we may say, "God is the maker of them all."

Even as "every good and every perfect gift" comes from Him, so every exalted idea that charms the soul into music, comes from Him. He is the source where infinite fullness dwells.

While nature is God's thought, the Bible is the interpreter of nature, and reaches out of the physical into the spiritual, that is, out of Nature into Grace. Christ is the one word that embraces all that is; for "of Him and through Him and to Him" are all things. Christ is the explanation of physical phenomena, as He is the explanation of Spiritual forces. The world has long since accorded to Jesus a place among and above great moral teachers. Even Rationalism does not deny this, but rather asserts it with marked emphasis. True it is that Jesus is the iconoclast in the realm of morals. He turned things upside down. He smote wrong systems to the dust. With his scourge of cords He drove even licensed sin from His presence He has put such a moral force into operation, that, viewed only from a human standpoint, He seems destined to subdue men and dominate the earth. But while this is true, while Jesus is the moral power to which the race must some time pay its homage, while spiritual renovation is His chiefest mission, is it not true that He is the world's greatest intellectual benefactor? Has He had an equal? Is He not the author of ideas such as have no peer in all the realm of thought? Is He not in the forefront of all that goodly company of noble spirits who have given us such mental incentives as the soul needs to lift to its true destiny? I would

magnify Christ as "God manifest in the flesh" for the redemption of man and the complete regeneration of his nature, but I would also magnify Him as being in Himself and in His ideas the greatest stimulator to thought the world has been privileged to know. The ideas he gave, look at them! How great they are! God, moral responsibility, man's ability to know divinity, immortality, man's divine origin, providence, moral gravitation, heart regeneration, God the creator and sustainer of all existence and life, human brotherhood, and last, Himself incarnate God—these, and more, which, if they should be named, a man would seem to be calling the roll of the greatest ideas the centuries have known. Contact with such thought is soul elevation. It is an education in itself. It constituted the training of the Apostolic college; and no man can enter into fellowship with the ideas of Christ without becoming a man of intellectual vigor. Daniel Webster declared that the greatest thought he had ever entertained was that of personal responsibility to God. Bring a man face to face with that thought for the first time, and it would blind him with the blaze of its glory. The Scotch are the most devout of peoples. They are also the keenest thinkers. The Puritans received both their republicanism and their loftiness of thought and morals from the Bible. The early Methodist preachers were men whose intellectual prowess was approved. They were second to none of their time. They challenged the attention of their contemporaries and commanded the respect of thinkers. That men-

tal vigor was acquired by standing under the glory of the God thoughts as expressed by Jesus.

He who has wrestled with the ideas that Jesus gave is as one who hath fought with gods. His thews become as those of the Anakim. Christ is an intellectual force. Christianity is an intellectual regeneration. Christian education is Christ in education. And certainly if modern civilization is the outgrowth of Christian thought, if the manhood of the nineteenth century is the product of Christian ethics; if the ideas given by God to man have been so stimulative as to rouse the intellect to put on its strength, is it not self-evident that the Christ element is an all-important factor in education? Culture which shall omit Jesus, is a misnomer. The need of our age, and the need of every age until time become a memory, is an education of which Christ shall be at once the center and circumference. Here, as always, He should be the all in all, and this not simply from a theological standpoint but also from the point of intellectuality. An incoming Christ should mean outgoing narrowness. A Christian inculcation is preparing the way for great mental achievements.

Institutions devoted to Christian education are not founded in narrowness. Their foundation is exceeding broad. They need no apology, but are their own effectual vindication of their existence. I do not believe that there has ever been a greater need of such institutions than at this hour. When Christianity is being assailed on every side, when the

statement is rife that Christianity is narrowness and agnosticism is breadth; when the youth are beset by infidel sneers, arguments, dogmatic assertions and treatises falsely named scientific—when such is the state of affairs, there seems to be large room for education which shall lay emphasis on the truths which lie at the heart of Christian orthodoxy.

The common schools are a bulwark of republicanism. They have many points of excellency, and must remain as an essential part of a democratic government. But the common schools are not Christian schools, except in the regard that they only occur in a Christian civilization. They may be Christian, but they may be also anti-Christian. The teacher may read from the Bible or repeat precepts from the Vedas. The schools may be essentially Christian or essentially heathen. The Bible is not in the common schools. There is no required inculcation of Bible morality as such. Under these circumstances, what can prove a more effectual ally of the doctrines of Jesus than schools of higher education in which the Bible is "the altar which sanctifieth the gift;" and in which Christian history and thought are taught and Christian life and experience are pointed out as necessities of the truest manhood and womanhood.

I would not have the classics nor mathematics taught less. While protesting against every scientific hypothesis being classed as science, I would magnify the office of true science. I would not have Christian educational institutions teach the great

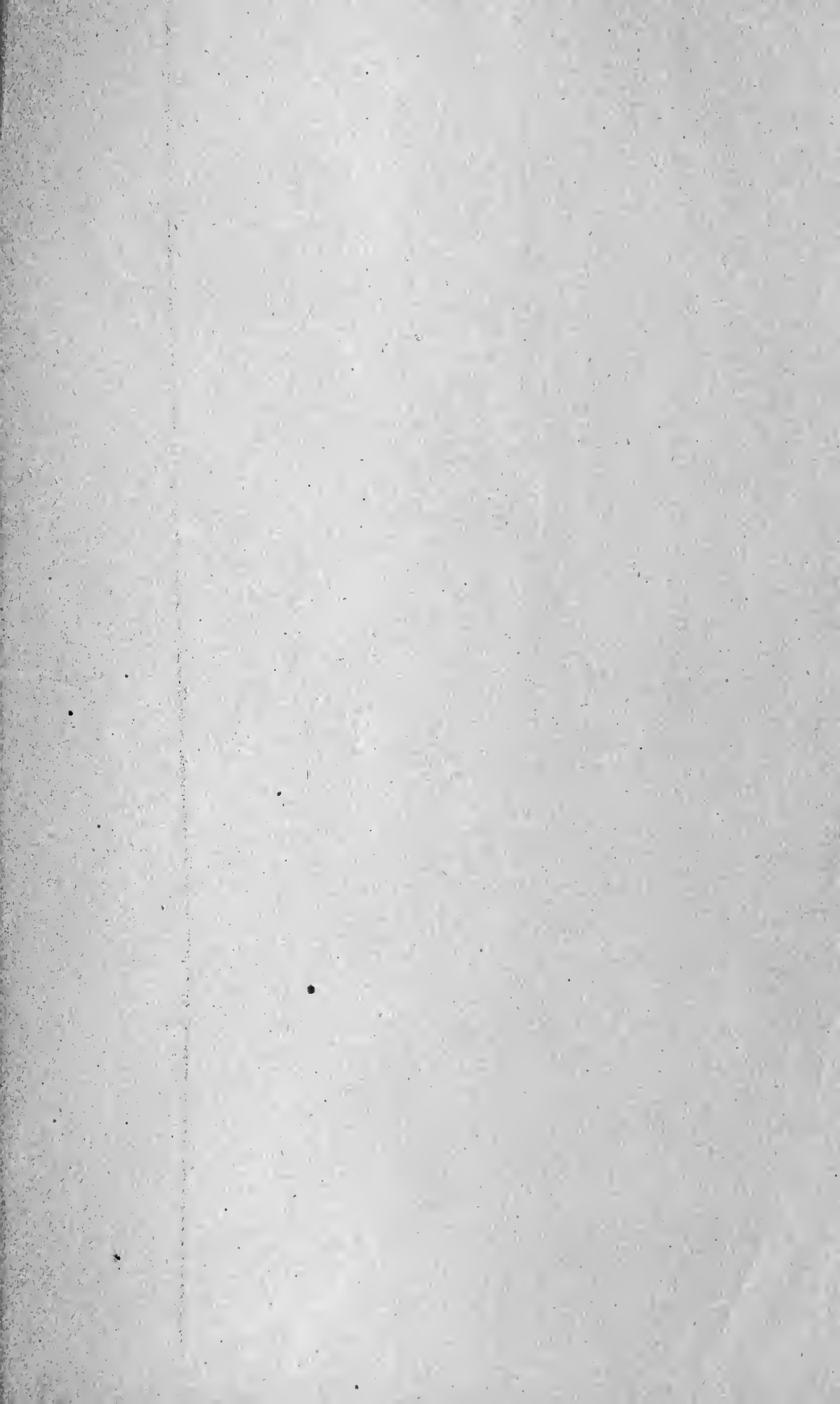
intellectual essentials less; but I would have them teach the Bible more. I would magnify the work of all these intellectual agencies; but I would put the Bible beside them. I would give it a prominent place in the curriculum. Its sublime concepts, its exalted ethics, its profound psychology and its vital godliness should be taught and become a part and a prominent part of a student's intellectual accoutrement. It is true now as in the long ago, "My people perish for want of knowledge." It would seem to me eminently fitting for Baker University to arrange a course of Bible study in its curriculum, so that each student in the event of his graduation should have a clear conception of the grounds of the Christian faith, and should be "thoroughly furnished" in a knowledge of the doctrines which Jesus gave and the apostles amplified.

Christian education should be a word of large and noble meaning. It should embrace all the knowledge imparted in any institution, plus a thorough Bible inculcation. I believe this is the need and the demand of the church. I believe that Baker University should be an intellectual force and a spiritual awakener. The youth ought to go from this school with the enlarged views of God which come from the acquaintance with His word and a study of its doctrines, and best of all, and therefore most to be desired, with a vital Christian experience. The latter God alone can give; but for the former we are accountable to Him whose injunction is "learn of me." No reason can be assigned why the broadest schol-

arship should not be connected with the most profound piety. This is the end of Christian education; and it is an end exalted above all we can adequately conceive.

The conduct of an institution with such an aim is worthy task for a learning, experience and wisdom which I cannot hope to possess. My predecessor brought to this work qualities singularly adapted to its needs; and his administration was a pronounced success. I take his vacated place with much misgiving and a keen appreciation of the responsibility of the position to which the church has called me. I ask the co-operation of faculty and students and the prayers and sympathy of all friends of the college. By God's help I shall do the best that in me lies. I believe in Baker University and its mission. I rejoice in its history, hope for its future and maintain that it shall continue to do the work of a high grade educational institution as long as it continues to exist.

Shall we not all hope and pray that a college founded by godly men for the promotion of Christian education, maintained by great sacrifices through days of gloom when only a mighty faith could sight the stars, prospering in these latter years so as to more than justify the hopes entertained by its founders,—shall we not, I say, hope and pray that a school with such an aim and history may continue to lead men and women into a higher life, in which scholarship shall be sanctified and glorified by a vital Christian experience?





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